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Dateline July 15, 1961

President Kennedy recently asked Congress to establish a strengthened and enlarged disarmament agency to develop alternatives to the present arms race. The special agency would have wide-ranging authority to conduct research, develop policies, and, if successful, carry out disarmament programs.

Sen. Hubert Humphrey (D-Minn.), chairman of the Senate Disarmament Subcommittee, offered the disarmament bill in the Senate. The Administration believes that Congress will approve the proposed legislation this year.

The National Council of Churches acted recently to mobilize Protestants for passage of Federal aid to education that excludes all grants and loans to parochial schools. The Council sent a letter to 500 Protestant bishops and church executives declaring that "Roman Catholic interests are jeopardizing the Federal aid bill to public schools." The letter stated a need for a "massive surge of concern at the grassroots directed at Congressmen by their constituents."

The Administration suffered a major defeat recently when the key provisions of the farm program got buried on Capitol Hill. The House Agriculture Committee approved a weak substitute for the sweeping changes in farm policy proposed by the Administra-

(continued on page 7)

CONCERN

a service of the

GENERAL BOARD OF
CHRISTIAN SOCIAL CONCERNS
OF THE METHODIST CHURCH

- DIVISION OF TEMPERANCE AND GENERAL WELFARE
- DIVISION OF PEACE AND WORLD ORDER
- DIVISION OF HUMAN RELATIONS AND ECONOMIC AFFAIRS

THE METHODIST BUILDING
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The General Secretary writes:

Liquor interests weaken nation

As Methodist representative on the National Safety Council's Committee of Religious Leaders for Safety, I want to urge that all good citizens use every wise means of discouraging the sponsorship of juvenile uses of miniature motor vehicles.

Many children are being killed or injured while operating these tiny models. The National Safety Council sends out an urgent appeal to automobile manufacturers and to citizens generally to safeguard children and youth against such invitations to accidents.

Far more serious for public welfare was the suggestion made to the National Conference on Alcohol and Traffic Safety that "a little nip" might not hurt but actually improve driving on the highways. The idea was not endorsed by the National Safety Council. That body recognizes that from 35 per cent to 53 per cent of the deaths and traffic accidents of our day result from carelessness with which drinking is directly associated.

That meeting occurred in Pittsburgh, Pa. It was also in Pennsylvania that the city of Philadelphia recently repealed its laws prohibiting the sale of alcoholic beverages on Sunday.

From the same city, the Publicker Industries, in the face of discouragement by President Kennedy, negotiated a deal with Cuba for the importation of two million gallons of black strap molasses.

This constitutes a new problem of trying to deal at once with two classes of enemies. While it is a violation of the law to trade with an enemy government, it is legal for the foe within our gates to purchase commodities that will glut the American market with another alcoholic chemical.

Can we remain strong for successful diplomacy abroad while allowing the liquor interests to weaken us at home?

Our Executive Committee has just recommended to the Board of Christian Social Concerns that we purchase for the use of the entire Church family a choice piece of property near the United Nations headquarters. It appears to be a solid bargain from the standpoint of location and realty values.

The important thing, however, is that this would give to Methodists and other denominations an opportunity for Christian service to the leaders of nations nowhere else excelled.

While clearances are being sought for the project, money is needed to maintain the option to purchase. Concerned individuals can help us leap this first hurdle by hurrying to our aid with substantial gifts.

In a day when world chaos will supply only doubtful direction, the world church must inspire creative discipline. While nations are fuming more, but enjoying it less, our people yearn for a nobler expression of America's faith in God. How will we respond to this paramount need?

The Methodist Church OPPOSES GAMBLING

The passion to acquire wealth without honest labor, inflamed by widely publicized giveaway programs and the growing movement to legalize gambling in state after state, is a serious concern for Christians.
The practice of gambling undermines basic moral law as well as established economic laws. Gambling is a menace to business integrity, breeds crime, and is destructive of the interests of good government.
The dubious gains of petty gambling are not acceptable in financing the work of the Church.
All Methodist churches shall abstain from the use of raffles, lotteries, and games of chance for church support or church-related projects.
Methodists should protest all forms of gambling practices carried on by secular organizations in their communities.

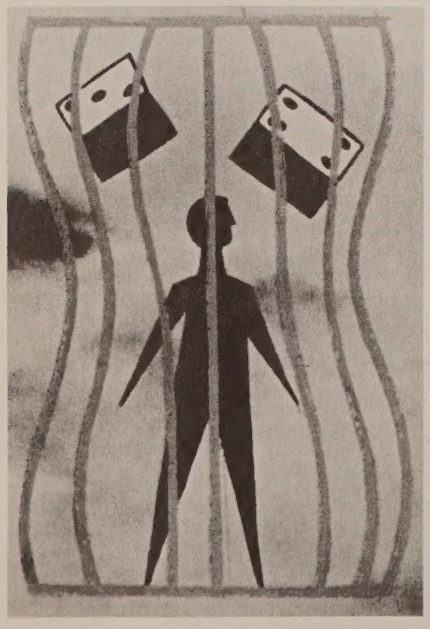
—from the Discipline of The Methodist Church

How forcefully does this statement from the 1960 *Discipline* state the Church's position on gambling? Is the statement adequate? Does it make sense? On the next four pages, three members of the faculty of Morningside College, Sioux City, Iowa, give their answers to such questions as they analyze the Church's statement on gambling.

Property belongs to God

by Walter J. Benjamin

Mr. Benjamin is Professor of Religion Morningside College Sioux City, Iowa



This strongly worded and Puritan-oriented statement against gambling by the 1960 General Conference may be a source of embarrassment to some within the church.

As with the case of alcohol, Sabbath-breaking, and tobacco, they may see it as an example of Methodism's straining at a gnat while swallowing a camel of social injustice.

They may accept uncritically the current American credo that "you can't stop gambling" and assume it is a "harmless little pastime" of winning or losing nickles and dimes. They see a "little game" in the backroom of the pool hall or the barber shop. This understanding of gambling is naivete.

An alarming size

The alarming size of the gambling situation appeared in Kefauver's Senate Committee report, which estimated the annual gambling take at $20 billion. More recently Attorney General Robert F. Kennedy has indicated that gambling is the major source of municipal corruption.

The scope of the crimes related to gambling appeared recently when a Brooklyn Grand Jury reported: "If you scratch the professional operator of gambling ventures, you will find the narcotics peddler, the loan shark, the dice-game operator, the murderer."

Is gambling immoral and unchristian? In tracing the background of the churches' positions on gambling, several points need to be made. Gambling is not mentioned in the *Old Testament* until after the exile. This fact suggests that the Israelites may have picked up the practice from the Babylonians. Much later, in behalf of the ancient church Tertullian denounced the practice in his *De Spectaculis* (xvi) by writing, "If you say you are a Christian when you are a dice-player, you say you are what you are not, because you are a partner with the world." Still much later, the Fourth Lateran Council in 1215 A. D. forbade the clergy to engage in gambling.

Churches' position weakens

As time passed, the churches' witness became weaker. Catholic theologians turned casuistic and affirmed that if "certain conditions" are met by the gambler in games of chance, there is no difference in principle between playing bingo and playing the stock market: between betting on the horses and investing in life insurance. Thus, what once was considered sin is presently tolerated by Roman Catholicism if the gambler wagers his own money, acts with an uncoerced will in a game that is absolutely honest, plays with his equals in experience, and can afford to lose without financially depriving those entrusted to his care.

In contrast to the ethical legalism of Roman Catholicism, Protestantism affirms through its doctrine of stewardship that all property belongs to God and that we hold it in delegated trust. "The earth is the Lord's and the fulness thereof." The Protestant Christian has nothing of his own to gamble away at will, but must use the property entrusted to him to serve God and neighbor. For him, there are three legitimate ways to acquire property—by gift, labor, or exchange.

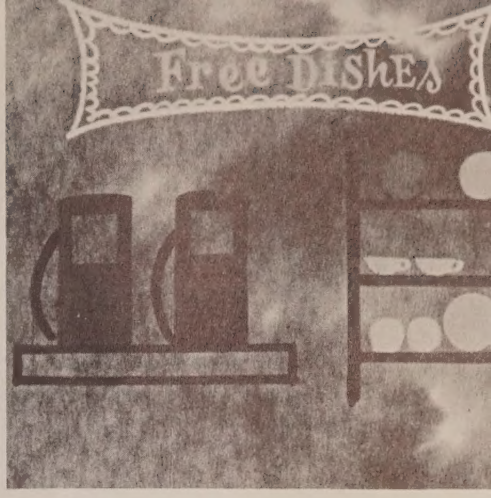
Gambling creates risk

Protestants should not fall for the cliche, "after all, everything in life is a gamble." Investment and insurance cannot be equated with gambling, for the former spread out and equalize financial risk while the latter creates risk and makes chance the arbiter of human conduct.

A sociological perspective

by Allen K. Jackson

Chaplain
Morningside College
Sioux City, Iowa



Gambling contributes to corruption

All gambling involves an exchange of property. Most gamblers want to "make a killing." The obsession to win money is the gambling mania. Desire for rapid gain serves as a powerful incentive to commit the deadly sins of covetousness and acquisitiveness. It hinders recognition of the *New Testament* maxim that one "cannot serve God and mammon" and "a man's life does not consist in the abundance of his possessions." Gambling is an attempt to gain property without paying the price in honest labor and this attempt contrasts radically with Paul's advice: "If anyone will not work, let him not eat."

While John Wesley said gamblers should be taught to "earn their bread by the sweat of their brow, and the labour of their hands."

The Methodist Church should fight this twentieth century demon in the church as well as outside the church if she does not wish to become more enmeshed in the more rancid aspects of our culture. The mission of the church in the eyes of the world is perverted if she fleeces her own sheep by exploiting their gambling instinct to complete pet eccelesiastical projects.

We need to be reminded that our Lord signed his death warrant by challenging the financial racket of the religious hierarchy of his time in the cleansing the temple. His moral preachments on the green hills of Galilee were offensive to the priestly caste, but when he censured scathingly their profit-making and the converting of a sanctuary into a bazaar, he was but a few hours from the cross.

The General Conference statement should, therefore, be no cause for embarrassment for what was formerly considered a sin has in recent times been given a certificate of good character by public authority and by some people who enjoy respectable status in our communities. Clearly, The Methodist Church should lead in a reformation of morals relating to gambling.

A sociologist cannot judge in a moral sense whether gambling is right or wrong or whether The Methodist Church "ought" to take a strong stand against it. He can provide a basis of evaluating the consequences of gambling and the consequences of the church's stand. From this point of view the Methodist stand on gambling makes sense, or is justified, in two very obvious ways.

A persuasive statement

First, as a stance against a type of behavior believed to be destructive of social values which the church supports, it assumes the possibility of affecting public opinion and changing behavior. It assumes that men can be persuaded on a reasonable basis not to gamble. In contrast to this belief that men can be persuaded not to gamble, there is a widespread myth that gambling is natural, a kind of innate impulse, a compulsive need.

I have recently read several articles in popular magazines by men in offices of public responsibility who believe this myth. This kind of belief can be recognized as a self-fulfilling prophecy. It becomes more and more true because it is assumed that all men will act this way.

No social scientist today takes seriously the notion that gambling is the result of an instinct, somehow built into the genes. But an image of what man is, and what he is expected to do can be self-fulfilling. Notice then that when someone urges the legalizing of gambling because "men will always engage in betting," he perpetuates an image. Men are expected to gamble, and those who accept this image tend to make it true in their own behavior and in their "fatalistic" acceptance of it.

Certainly The Methodist Church has a right to create an image of gambling which shows that as a specific form of social behavior it is neither natural or inevitable. Ideas do have consequences, and the idea that gambling may be treated as a habit to be evaluated in terms of its social usefulness—instead of as some deep rooted instinct—may eventually have tremendous effects.

Crime is a result

The second obvious way in which the Methodist stand on gambling makes sense for a sociologist is in the claim that gambling contributes to a breakdown in the normative and legal order.

It is openly known by criminologists, public law enforcement officials, and others who take the effort to be informed that organized crime gets most of its money for financing a wide variety of rackets from gambling sources. Listen to these words of T. J. Gibbons, Philadelphia, Pa., Commissioner:

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"It's the organized (gambling) rackets that corrupt police, recruit more and more law breakers, and, indeed, control so much money that they are a real and dangerous factor in every big city's life."

The immediate consequences of gambling then, are to contribute to the forces of organized criminals, who reinvest the profits in prostitution, narcotics, illegal liquor, and other rackets and in payoffs to police and politicians. One can hardly imagine a more direct way of contributing to the harassment and breakdown of the legal order.

Long range effects

The long range consequences of gambling on the American character are harder to assess. Most gambling done today is done illegally, about $8,000,000,000 annually for well over 20,000,000 Americans. Logically the end is fairly predictable, as Orlando Wilson, famous criminologist, projected, "If one type of vice is permitted to operate, others also will without effort to distinguish between motives . . . an instance has tremendous influence on the moral tone of the community."

One instance of how this long range process of spreading-deceit comes to be rationalized, was noted recently by an editor of the *Nation*. He notes that gambling flourishes in Hot Springs, Ark., despite the fact that gambling is illegal in the state. The police chief has never made an arrest for gambling there, and Governor Orville E. Faubus responded to questions in this way:

"I am not the keeper of the conscience of the people in any community; I am the servant of the people."

Apparently to be a servant here means to accede to mob rule, and, indeed, we have here an example of how far along the road we are moving towards the breakdown of the moral community.

The stand of The Methodist Church on gambling then is justified for a sociologist at the level of analysis and as a means of doing something about it consistent with Christian values. Gambling does contribute both in immediate consequences and long range effects to the corruption of the moral order. A new public image of gambling can affect public opinion and help remove the motivational supports of gambling.

A philosophical perspective

An oversimplified misleading statement

by Joseph N. Uemura

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Morningside College
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While I can agree with the Methodist statement on gambling as a tool for the young, as a statement of ecclesiastical policy, I find it quite inadequate. *Prima facie* it is both correct and "on the side of the angels," but under analysis it is misleading, oversimplified, and perhaps even wrong.

As it stands, of course, I find it analogous to Calvin Coolidge's statement about the preacher being "against sin." It is obvious that gambling, "the acquisition of wealth without honest labor," is to be discouraged as a primary method of financing Methodist churches. The reason, however, is that there are better methods; not what is implied here. Hence, that the Church stands for "honesty" should be obvious.

The situation, on the other hand, becomes considerably more "muddy" when any mature person looks beneath the surface. Any critical inquiry into the underlying assumptions of the statement makes it clear that some real perplexities are present. And it becomes very plain that this statement oversimplifies the situation completely and takes some truly complicated moral deliberations altogether too lightly.

For example, the meaning of gambling itself actually "begs the question" and does so without a quiver of conscience about the problems involved. To say that gambling is "wealth without honest labor" and it is wrong, is like saying "dishonest

labor" is "dishonest." And this is either obvious (and not worth saying), or is not easy to discern.

What is honest labor?

Is "usury" dishonest? Is banking more "honest" because it has reduced the area of "chance" to a minimum and has punished any breach of payment by law? Is "playing for pay" less "honest" than "working" for it? Is "gaming" any less "honest" than the "40-hour week with 20-hours of luncheons, coffee-breaks, and expense-account entertainment trips?" Clearly, no moral man is in favor of "dishonest labor"—but what is it?

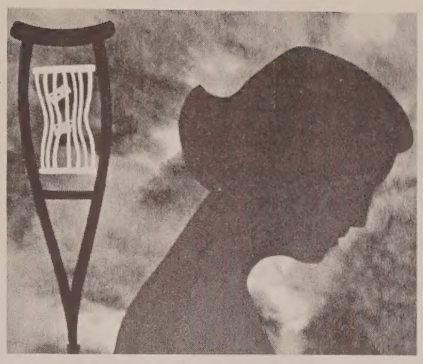
I suggest that until we make it clear, "gambling" is a convenient *Epithet* for the young, but it is a weak moral distinction for the adult.

Second, the statement presupposes a direct correlation between "faith" and "works" (religion and morals). This is a crucial issue between Roman Catholicism (which the statement implicates) and Protestantism. Now, is it true that there are some "works" which do, in theological fact, "demonstrate" faith? I suggest that this question bristles with theological ramifications that are not mentioned, but rather ignored or glossed-over, by this statement.

Third, the statement presupposes an incredibly simple moral situation which, again, I find good for the young, but hardly adult. The statement implies that crime, bad government, and dishonest business are simple functions of "acquiring wealth without honest labor." It also holds that "basic moral laws" are simple and clear to everyone.

This implies, surely, that anyone engaging in "raffles, lotteries, and games of chance" does so because he is morally blind or because he is downright evil (in either case, of course, he is damned).

I suggest that the moral issue is far more involved than this. To me, one of the most painful experiences of a mature life is to recognize that "things are not what they seem" and that spiritual waters run very deep.



To reduce the moral situation of adulthood to simple formulae is to show a clear lack of understanding human spirituality, sensitivity, and wisdom.

Fourth, the statement attacks a "symptom" as a "cause." As such, it fails to attack the crux of the "irresponsible use of money." It does not ponder human *ennui*, the vacuousness of human life in a society that has "everything," and the tendency of some to assess only the material dimension. It seriously suggests that if we would only give up "lotteries, raffles, and games of chance" all of those things, crime, etc., would come to immediate resolve.

This, to me, is so oversimplified that it misleads (for no such simple solution exists) or is quite mistaken (for it is a false description of our moral plight). Clearly, a mature person—one who is aware of the intricacies of our human dimensions—can only be surprised at the naivete of the statement.

Therefore, while I can see that the statement can serve as a pedagogical tool for the young, I believe that it is quite oversimplified, misleading, and, perhaps, even wrong.

New Gambling Leaflet

***The Methodist Church Opposes Gambling*; contains two statements on gambling: 1) from the *Discipline* of The Methodist Church and 2) by Bishop John Wesley Lord, chairman of the Division of Temperance and General Welfare; leaflet No. 280; order from Service Department, 100 Maryland Ave., N.E., Washington 2, D.C.; Per 100, $3.00.**

Dateline

(continued from page 1)

tion. Earlier the Senate Agriculture Committee rejected the same provisions. By these actions the Senate and House committees have shown that they want essentially the same farm policies that have been in effect for more than 30 years.

The Executive Committee of the Board of Christian Social Concerns of The Methodist Church decided June 29 to move toward the possible establishment of a center near the United Nations in New York City.

The Executive Committee met in the Beekman Towers, New York City, for a one-day meeting. Bishop F. Gerald Ensley, chairman, appointed a committee to make specific proposals to the next meeting of the Board. The special committee was instructed to include in their plans ecumenical use of the center.

Present for the discussion were members of the Coordinating Council of The Methodist Church; Dr. Donald Cooke, General Secretary of the Commission on World Service and Finance; representatives of the New York City Society; and Mrs. A. R. Henry of the Woman's Division of Christian Service, the Methodist Board of Missions.

The Board Executive Committee also approved a resolution which stated opposition to the resumption of U. S. nuclear testing at the present time and urged that disarmament procedures be carried on through the United Nations.

"A return by the U. S. to nuclear testing now would be a tragic turn of events, giving a heavy blow to hopes for peace and damaging world confidence in U.S. leadership," the resolution stated.

It urged the U.S. President to explore the possibilities of: 1) calling for a special session of the UN General Assembly to consider ways of encouraging the test ban negotiations; 2) unilateral action by the United States in accepting a test ban inspection system which would be administered by the UN.

Race Relations Roundup

First-hand experience with restaurant "sit-ins" was acquired recently by 15 members of the Baltimore Conference Board of Christian Social Concerns.

Although arrangements had been made previously, the group was refused service at a Laurel, Md., restaurant because it included Dr. Flemme Kittrell, a Negro and head of the Home Economics Department at Howard University.

The restaurant manager said he was new and had not been aware of the chain's policy of restricting service.

The group then decided to sit in the restaurant for the 45 minutes a meal would have taken and to donate what it would have cost them to the Congress of Racial Equality for the Freedom Riders attacked recently.

A spokesman said the group criticized the chain for its policy but complimented the individual restaurant's personnel for their attitude.

Methodist Bishop Richard C. Raines recently came to the defense of Freedom Riders, calling their efforts a "natural and sound way to prick the conscience of the country regarding denial of freedom to Negroes."

The head of the Indiana Area of The Methodist Church spoke at the annual convention of the African Methodist Episcopal Church meeting in Indianapolis, Ind.

"If I were a college student, I would be one of the Freedom Riders," Bishop Raines said. "I'm surprised more college students haven't joined them as an expression of their social idealism."

The bishop said he was confident the majority of "sound, wise, and patriotic Southerners" will respond to the Freedom Rider demonstrations in such a way that the situation will improve.

"The laws of the land must be enforced in Alabama and Mississippi as well as in Indiana and Illinois," Bishop Raines said. "Some Southerners are protesting the Freedom Riders' work as being an invasion. They act as if they are ready to secede from the Union. If this is an invasion, it is a peaceful one in the name of liberty."

"I feel guilty and concerned that we are going forward in integration in athletics and the military much faster than in the church," the bishop said. He called on church people to help remove the "artificial barriers that keep us from working together."

As a positive result of the Louisville, Ky., Orientation Conference held in the spring, the Southwest Texas Annual Conference adopted two resolutions during its session in San Antonio the end of May. One resolution was submitted by the conference Board of Christian Social Concerns and the other by an individual with conference support. These are the resolutions:

Be it resolved:

1) We respectfully request and urge our trustees of the following institutions as our Conference representatives to propose and advocate complete access for all qualified persons without regard to race or national origin to all facilities and services of these institutions as rapidly as possible and at no later date than 1966—Southern Methodist University, Southwestern University, Texas Wesleyan College, all Wesley Foundations located within the geographical bounds of this conference, the Methodist Mission Home of Texas; and the Methodist Home;

2) We respectfully request the trustees of the institutions named to inform us at our annual session in 1962 through our proper conference agencies of progress and plans toward this

Christian goal.

Pursuant to the provisions of Amendment IX of the Constitution, the recommendations of the 1960 General Conference, and the urging of the Commission on Interjurisdictional Relations in its first report to the Council of Bishops, the conferences, and the church,

Be it resolved:

1) That the Southwest Texas Annual Conference request the other conferences of the South Central Jurisdiction to join us in an invitation to the Louisiana, Texas, and West Texas Conferences of the New Orleans Area of the Central Jurisdiction to merge as a possible new area in the South Central Jurisdiction;

2) That the same invitation be extended to the Southwest Conference of the Central Jurisdiction and those portions of the Central West Conference of the Central Jurisdiction situated within the geographical boundaries of the South Central Jurisdiction under such re-alignment of annual conference and episcopal area boundaries as may be approved by the Colleges of Bishops of the Central and South Central Jurisdictions, the Council of Bishops, and the Commission on Inter-Jurisdictional Relations.

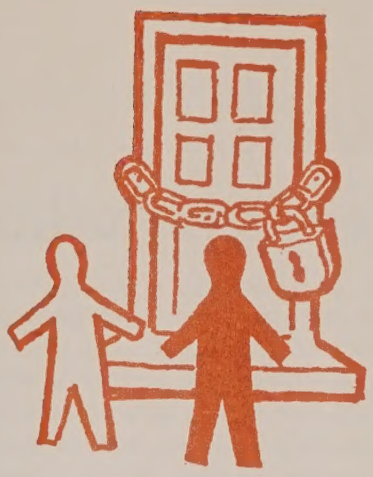
The following resolution was adopted the end of May by approximately 50 members of the Montgomery, Ala., Ministerial Association:

Be it resolved:

1) That as the Montgomery Ministerial Association we express our shock and sorrow at events of violence and mob action that have recently happened in Montgomery.

2) That we express our concern that all necessary steps be taken to prevent future incidents of mob action and bloodshed.

3) That we call on all authorities and all citizens and all groups within and without the state to restrain themselves during the crisis from action and statements of inflammatory nature. We must learn to live together in peace in Montgomery. If agreement does not exist now as to how this can be accomplished, Christian



people and especially our public officials are called upon to help provide a climate in which progress can be made and problems dealt with that rules out violence and bloodshed.

4) That we join the lay group who met Saturday night and all other lay and civic groups who do not condone recent events.

5) That we designate next Sunday (May 28) as a day of prayer and that all our people be urged to attend church to pray for divine guidance through these difficult days.

Three Central Jurisdiction annual conferences—Washington, Delaware, and North Carolina—have voted to transfer to Methodism's Northeastern Jurisdiction.

The transfers will not be effective until approved by two-thirds of the remaining 14 Negro annual conferences of the Church. If thus approved, the Baltimore Area conferences will be the first unit of the Church to transfer *en masse* from Methodism's all-Negro jurisdiction to one of the predominantly all-white jurisdictions.

More than 1,100 signatures were obtained on an Open Housing Covenant distributed by the Council of Churches of Central Costa County, Calif., this spring.

The campaign was initiated by the council, with a goal of 1,000 names, as a new Federal Veterans' Hospital will soon be built in the area and a number of people of different races will be looking for homes.

"We think it is dangerous to have laws on the state and Federal statute books which are widely flouted," Executive Director Dr. Philip J. Daunton said.

He added that because realtors in the county insist that they only interpret the wishes of their clients in continuing to segregate housing, "we hoped to show there is a sizable number of people here who can help them re-evaluate their policy."

The covenant, which also had the backing of Roman Catholic, Jewish, and civic groups in the county, pledges the signer to "offer concrete evidence of my conviction, with other likeminded citizens, in declaring my intention to support in my community the policy of open housing."

A nationwide survey of civil rights legislation conducted jointly by two Jewish organizations recently disclosed that 28 states now have statutes prohibiting racial and religious discrimination in public places.

Carried out by the legal divisions of the American Jewish Committee and the Anti-Defamation League of B'Nai B'rith, the study showed that 19 states have set up Fair Employment Practices Commissions, and that five states now ban discrimination or segregation in private housing.

According to the survey, civil rights legislation was under consideration in 28 state legislatures outside of the deep South during the first three months of 1961.

Principle civil rights issues now pending in state legislatures include discrimination in housing, public accommodations, employment, education, and racial designations on state licenses and certificates.

The two Jewish groups reported that there are strong indications that additional civil rights legislation may be expected later this year, particularly in the area of housing.

The 54-year-old American Jewish Committee is a pioneer human relations agency, aimed at protecting the civil rights and religious rights of Jews and advancing the cause of human rights. The Anti-Defamation League is the educational arm of B'Nai B'rith, Jewish service organization.

The Secretary General defends his office

In an address at Oxford University, United Nations Secretary General Dag Hammarskjold justified his role in the United Nations and argued the hollowness of the assumption that no one can be neutral or impartial.

The nature of his office is a debated issue. Last fall Khrushchev called for three Secretary Generals, representing the eastern, western, and neutral groups of nations. Several neutral nations reacted with the suggestion of three deputies representing the three blocs.

The issue has found reflection in the negotiations at Geneva over the administration of a test ban treaty. The East would like to have a three headed control commission and the West is adamantly opposed to such.

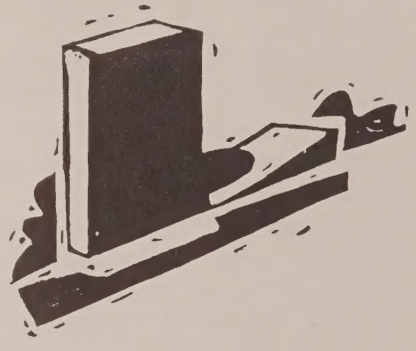
In a recent article Walter Lippman reported that Khrushchev said that there could be no such thing as an impartial servant in this deeply divided world.

In his address, the Secretary General pointed out that the nature of his office is rooted in the British tradition of a permanent civil service, based on efficiency and competence with loyalty to the state rather than to one of the political parties.

When the United Nations was born, there was overwhelming support for the same kind of a Secretariat. In the Preparatory Commission the idea was overwhelmingly defeated that appointments to the Secretariat should be subject to the consent of the government of the state of which the candidate was a national.

At San Francisco articles 97 to 101 provided not only that the Secretary General should be the "chief administrative officer," but that he should "bring to the attention of the Security Council any matter which in his opinion may threaten the maintenance of international peace and security."

Mr. Hammarskjold asserted at Oxford that legal scholars believe that the right to bring matters to the attention of the Security Council carries with it, by necessary implication, a broad discretion to conduct inquiries and to engage in informal diplomatic activity in regard to matters which "may threaten the maintenance of international peace and security."



This idea of a Secretary-General's responsibility came from the United States. Early in the Dumbarton Oaks talks the U. S. delegates favored a moderately strong executive office and even thought about a President as well as a Secretary General. This thinking arose from the American political system in which the chief executive is not subordinated to the legislative organs but his authority in his own right.

In 1952 and 1953 when the United States conducted a series of highly publicized investigations of the loyalty of its nationals in the Secretariat, the Secretary-General stood upon the authority given him in the Charter, asserting that he would not dismiss a staff member "on the basis of a mere suspicion of a Government of a Member State."

No one at San Francisco envisaged the extent to which members of the United Nations would assign to the Secretary General functions which required him to exercise initiative and to take positions in highly controversial political matters.

In 1956 when an armistice in Palestine was wanted, the Security Council instructed the Secretary General "to arrange with the parties for adoption of any measures" which he considered "would reduce existing tensions along the armistice demarcation lines."

In 1958 the Secretary General was requested "to dispatch urgently an observation group to Lebanon so as to insure that there is no illegal infiltration of personnel or supply of arms across the borders."

At Oxford Mr. Hammarskjold closed his address with words reflecting his Swedish Lutheran heritage: "The international civil servant cannot be accused of lack of neutrality simply for taking a stand on a controversial issue when this is his duty and cannot be avoided. . . .

"But there remains a serious intellectural and moral problem as we move within an area inside which personal judgment must come into play. Finally, we have to deal with a question of integrity or with, if you please, a question of conscience.

"The international civil servant must keep himself under the strictest observation. He is not requested to be neuter in the sense that he has to have no sympathies. . . . He is requested to be fully aware of human reactions and meticulously check himself so that they are not permitted to influence his actions. This is nothing unique. Is not every judge professionally under the same obligation?

". . . A passive acceptance of a nationalism rendering it necessary to abandon the present efforts in the direction of internationalism, symbolized by the international civil service . . . might, if accepted by the Member Nations, well prove to be the Munich of international cooperation as conceived after the First World War. . . ."

—by Carl D. Soule

Methodists testify on gambling

Two Methodists have expressed the church's concern over gambling in testimony before Congressional committees recently.

Roger Burgess, associate general secretary of the Board of Christian Social Concerns and head of the Divison of Temperance and General Welfare, spoke to the Senate Committee on the Judiciary regarding administration proposals to strengthen federal laws against organized gambling.

In addition to reiterating The Methodist Church's and the board's statements on gambling, he noted that letters to the board "reflect an increasing alarm on the part of churchmen everywhere in steadily rising crime rates."

He said the bills represent "an aggressive warfare against those criminal elements in our society which would tend to degrade and exploit families and individuals."

The Rev. Andrew Leigh Gunn, Indian Head, Md., pastor and a leader in a Southern Maryland crusade against slot machines and other gambling, urged the House District of Columbia Committee to approve two bills to curb gambling and pornography in this city.

One of his pleas was that the legislation would help protect the thousands of teenaged high school students who visit the nation's capital each year and are exposed to a flood of pornographic material and "amusement arcades."

Gunn also backed the Senate bills, saying, "I don't understand why church groups, which have repeatedly expressed their concern over the matter of organized gambling, have not come forward to urge Congress to give top priority to these measures which would do much to stop interstate operation of organized racketeering."

Commitment Day materials win two gold medals

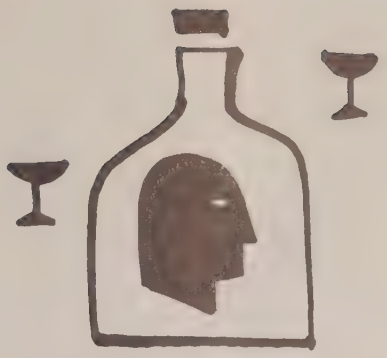
Methodist Commitment Day Materials have won two gold medals, out of six awarded in competition with 2,000 entries, from the annual Washington Art Directors Exhibit of Commercial Art Photography.

The medals went to the 1960 Commitment Day poster on the theme of "Methodists Say 'No Thank You' " and also to the total campaign as best design in a direct mail program.

The poster, exhibited for a week at the Statler-Hilton Hotel in Washington, D.C., by the Art Directors Club of Metropolitan Washington, featured a colorful design of a liquor glass being turned upside down. The campaign materials, using the same design, explained why The Methodist Church urges its members to abstain from the use of alcoholic beverages.

A repeated honor

A single agency rarely receives more than one medal at the Art Directors Exhibit, but this is the second consecutive year that the Methodist Division of Temperance and General Welfare materials have won two gold medals. In 1960 the division received gold medals for the traffic safety film, "Stop Driving Us Crazy," and for the "It's a Fact" series of alcohol information leaflets.



Stumbling Block sales

The largest sale of any mission study book produced by any church agency this year is being rung up by *Stumbling Block*, a 126-page study of alcohol and Christian responsibility.

Dr. Henry C. Sprinkle, director of the editorial department of the Board of Missions, said over 118,000 copies of the book have been distributed throughout The Methodist Church.

Dr. Sprinkle said the distribution of *Stumbling Block* has surpassed all other study books produced through his office in the past 12 years, and almost doubles average distribution.

Query

Question: *How large is the illicit traffic in narcotic drugs in our country?*

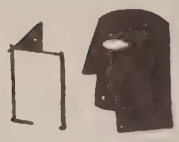
Answer: *From the latest report of seizures from the Bureau of Narcotics this traffic would appear to be sizable.*

The Bureau of Narcotics reports that there is no present evidence of illegal production or manufacture of narcotics in the United States. Diversion from legal channels is minor. Therefore, figures reporting seizures of narcotics provide the best indication of illicit traffic in narcotic drugs.

The traffic in opium has been steadily decreasing, the traffic in cocaine and morphine has remained relatively stable, and the traffic in heroin and marihuana has been increasing.

Book review from

• Division of Peace and World Order



BOOKS

The Secretary of State, edited by Don K. Price; Prentice Hall; 1960 $1.95.

At least three important changes in the world situation since World War II make the reading of *The Secretary of State* a near must for those who would hope to fulfill their role as informed citizens. The spread of atomic weapons and guided missiles to the nations behind the iron curtain has for all practical purposes outlawed war as an instrument of international policy. Thus the responsibility for managing a peace in which the nations of the world can change their status without upsetting the delicate balance and plunging the world into total destruction falls directly upon the shoulders of those departments of governments whose role is the control of foreign affairs.

The events which followed that war left no doubt that the United States had to shoulder the responsibility not only for its own foreign affairs but for leadership of all those nations which we vaguely term the "free world." Mr. Nitze identifies that role in the first chapter of the book in these words:

"The first and most important (task), if our leadership is to be accepted, is to assure that our policy is responsive not merely to the narrow interests of the United States but also the needs and interests of the coalition as a whole."

It should be easy for us to see after the events of the past few months that the "needs and interests" of the members of that coalition are not always in harmony.

The third important change makes management of foreign affairs not only the problem of the Secretary of State and the President, but of the citizens as well. Mr. Dickey puts that fact in chapter six in these words:

"In all national societies, even within the communist countries, governmental policies are being drawn or pushed more and more in the public domain."

The book provides its readers with a clear and intimate picture of some of the many important and difficult problems of the operation of the State Department. Its authors are all extremely well qualified by training and experience to comment on these problems. All have served in the department. All are careful scholars and able observers.

Four complicating factors run like single strands of the same thread throughout each of the essays. The first and perhaps most important is that foreign affairs is no longer of the province of a single department. Over and over the emphasis is placed upon the problem of "coordination."

The second is that foreign and domestic affairs can no longer be separated, that each has a significant effect upon the other.

The third is that the Secretary of State is at best a "first among equals" but certainly not in the same sense as the British Prime Minister. In a unique way he is both dependent upon and responsible to the President, who in the last analysis is the responsible head.

But even the President cannot manage foreign affairs without the support of Congress. Congress does not always see foreign affairs in the same light as the executive. Mr. Price identifies the problem in Chapter seven as follows:

"The vagueness of the boundary between legislative and executive concerns, and the almost complete overlapping of the domains of policy and administration, lead to the most acute frustrations in Washington, especially for the Secretary of State.

"The uncertainty of the boundary between the powers of the House and the Senate is a further difficulty. These complications also make irrelevant and useless many of the common prescriptions for constitutional or administrative reform. It is indeed frustrating to a Secretary to know that he has the support of the nation for a major policy, only to see it crippled by technical legislative amendments or by inadequate provision of funds."

The recommendations provide no clear path to needed change. Each author looks upon the dilemmas of the Secretary with real sympathy. No final answer to all his troubles is given. The churchman may find the book difficult and slow reading. To do so is well worth the effort.—*by Leo C. Stine, Professor of Political Science, Western Michigan University, Member, General Board of Christian Social Concerns.*

"If American people are given the facts, they will not object to our sharing less than $1.00 out of each $100 (of Gross National Product) with the less fortunate people of the world."—*A statement by Dr. Stine as he testified before the Senate Foreign Relations Committee in June.*

News notes from

• Division of Human Relations and Economic Affairs

Few Swedish strikes in 1960

Only 95 of Sweden's approximately one and a half million trade union members were involved in open labor conflicts in 1960, which became the most peaceful year in the history of the Swedish Labor Federation. The number of working days lost was 2,370, or the equivalent of one year's employment for eight men.

Commenting on the new record, the Social Democratic *Stockholms-Tidningen* observes that the ability of labor and management to reach agreements virtually without open conflicts represents an inestimable value. During most of the postwar period the number of working days lost because of strikes or lockouts has been less in Sweden than in any other country with a free trade union movement. The lowest figures of the fifties were 4,533, recorded in 1956, and about 5,700, in 1959.

The current virtually complete labor peace is based on a two-year so-called frame agreement which the central organizations of labor and management, after long and difficult negotiations, concluded in March of 1960. Under this settlement wages would rise by about 3.5 per cent both in 1960 and in 1961. Subsequent collective agreements, however, resulted in an average increase of approximately 4 per cent during the first year, and in addition the customary "wage slide" raised industrial wages by an average of around 4 per cent. At the same time the work week, on the other hand, was reduced from 46 to 45 hours, and the improvement in real annual wages amounted to only a few per cent.

Last year's wage slide was the largest since 1951-52, when it reached 4.5 per cent. Toward the end of 1960 Sweden's productive resources were virtually fully utilized, and in some fields there was a marked shortage of labor. For the entire year industrial production was eight per cent larger than in 1959.—*Swedish Information Service*

The big salaried men

The highest paid salaried man in the United States was the General Motors Chairman, Frederic G. Donner, who received $574,025. This does not count General Motors contribution to his pension and his stock option or the firm's promise to pay him more than $100,000 if he doesn't take up his options.

Business Week Magazine reported in its May 20 issue that General Motors had paid more than $300,000 to all of its 11 executives. Seven Ford Motor Co. men also received over $300,000 even though bonuses were below the 1959 standard. Mr. Charles M. White who retired as board chairman of Republic last December received $346,680, along with all the other fore-mentioned men. This is more than $1,000 for each working day.

It is extremely difficult, however, to accurately total the earnings of people because of the many ways in reporting salaries and incomes. For example, on top of the salary of $280,044, General Electric Company chairman Ralph J. Cordiner was allotted 1,331 shares of stock valued at more than $90 a share, making his earnings over $1,000 per working day.

Credit unions continue to grow

Credit Unions in 1960 maintained their role as the largest consumer membership movement in the United States and Canada. These two countries added nearly one million new members to their rolls, and more than $600 million in their savings accounts.

Statistics indicated that credit union membership in the United States now totals 12,043,655 members. The credit unions within our country have $4,944,593,818 in savings. Loans outstanding are $4,329,557,990. Savings have gone up 11.5 per cent, and loans have gone up 16.9 per cent.

It is interesting to note the considered interest and effort that the Roman Catholic Church is making in endorsing, as well as organizing, credit unions both at home and in the mission field. There is no reason why Protestant church groups ought not to consider whether or not there is need for them to establish credit unions for their own members.

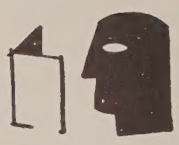
NAM resolution

Resolution on John Birch Society passed by National Association of Manufacturers Board of Directors in September, 1960.

"NAM believes completely in the loyalty and integrity of President Dwight D. Eisenhower, and further believes he courageously and forthrightly has guided the foreign and domestic policies of the United States in the direction in which in his judgment the best interests of this country lie.

"NAM as an organization does not and will not be associated with any individual or be a party to any organization that questions the loyalty and integrity of President Eisenhower or attempts to degrade the fundamental respect due him and his high office."

. . . at your service



BOOKS

Religion and Mental Health, by Hans Hoffman, New York: Harper & Brothers, 1961.

The aim of the Harvard University Project on Religion and Mental Health was "to pioneer in the area of a better pastoral understanding of human problems: to evaluate the role to be played by religion, and the resources to be drawn from the field of psychotherapy," with the hope that mental sickness might be combated jointly by ministers and psychiatrists.

This volume is a case-study book which contributes to the fulfilment of that aim. Professor Hofmann and a team of Harvard graduate students have combed, edited, and annotated literature representing religion, the social sciences, and psychiatry to provide a series of 38 case studies which cover the full range of personal problems likely to be laid before the minister or the psychiatrist.

The studies cover the full range of human anxiety—threatened suicide, obsessive guilt, self-hatred, sexual fears, unresolved grief, homosexuality, messianic complexes, religious conversion, prayer attitudes, etc. Each case is preceded by a short introductory essay by Professor Hofmann discussing the significant theological and psychological points relating to the case, and each is followed by a number of questions for discussion.

Professor Hofmann has performed a very real service to both students and teachers of pastoral care in providing this useful tool, although as the author himself warns us, the reader is likely to find himself overwhelmed by the multiplicity of the materials and the diversity of the suggestions with which he is confronted. This does not mean that there are no integrating principles; it means rather that the facts of life and the infinite variety of maladjustment are too complex to be comprehended in the simple principles by which we too often proceed. This discovery, disillusioning as it may be, is the beginning of wisdom in the care of souls.

The unsuspecting reader may feel that this book does not answer many of the questions which the title of the book naturally provokes: What precisely is the role of the religious counselor? How is his work related to that of the psychotherapist? What does pastoral counseling include, and how does one separate the religious from the mental health aspects of a problem when both aspects are presented at one time and in one person? It is no reflection on the book that these and similar questions receive no definitive answers, for no definitive answers are at the present time available.

The value of the work lies in the fact that it opens the discussion on such questions and, in passing, throws out some valuable hints which have the singular merit of being directly associated with the living documents which form the content of the volume. The place to begin in the formulating of any theory (including a theory of pastoral care) is with the facts, and here we begin with the necessary initiation, by baptismal immersion, into the facts as they are.—*by Prof. Earl H. Furgeson, Wesley Theological Seminary, Washington, D. C.*

Briefing Conferences

The first of this year's five regional briefing conferences for Methodist leaders in Christian Social Concerns will be held July 31-Aug. 3 at Mt. Sequoyah, Ark.

Speakers at this conference will include Dr. Paul Deats, professor of social ethics at Boston University School of Theology; Dr. Clark Ellzey of Stephens College; Dr. Caradine R. Hooton, the Rev. A. Dudley Ward, Dr. Carl Soule, the Rev. Rodney Shaw, and the Rev. Richard Edgar, all of the staff of the Board of Christian Social Concerns.

Other conferences this year will be the Southeastern, Sept. 12-14 at Lake Junaluska, N.C.; Western, Sept. 19-21 at Salt Lake City, Utah; North Central, Sept. 26-28 at Minneapolis; and the Northeastern, Nov. 1-3 at Buck Hill Falls, Pa.

National Youth School

The National Youth School of Moral Concerns sponsored jointly by the Youth Department of the Board of Education and the Division of Temperance and General Welfare of the Board of Christian Social Concerns will be held this year on the campus of the National College for Christian Workers in Kansas City, Mo., August 21-27, 1961.

The school will consider three major topics of concern to high school youth. First, they will discuss the question, "What are the Ethical and Theological Bases for Christian Morality?" Against this background, they will discuss "Problems Related to Drinking" and "The Role of Sex in Christian Living."

Persons who should attend this meeting are Conference MYF Chairmen of Christian Citizenship and Christian Fellowship or alternates, and the Conference Director of Youth Work or alternate. Registrations from annual conference should be made through the office of the Conference Director of Youth Work. For further information about the school, please write Mr. Rene Pino, Box 871, Nashville 2, Tennessee, or Mrs. Emogene D. Kuhn, 100 Maryland Avenue, N. E., Washington 2, D. C.

Youth School Site Changed

The National Youth School of Moral Concerns, August 21-27, 1961, will now meet at: National College for Christian Workers, Kansas City, Mo. For further Information write: Mr. Rene Pino, P.O. Box 87, Nashville 2, Tenn.

LETTERS

We solicit comments, criticisms and commendations for these columns. We will print, as space allows, portions of all those letters which are significant and signed. Address correspondence to Letters, **Concern**, The Methodist Building, 100 Maryland Avenue Northeast, Washington 2, D. C.

A new maturity

Dear Sir:

When it was announced that the General Board of Christian Social Concerns was to publish *Concern*, I had many misgivings, thinking that it might well become another publication of one of our Boards used for propaganda purposes. The June 15 issue alleviated many of these doubts in my mind as it represents a new maturity in the long history of the *Concern* magazine.

I am deeply grateful that you are beginning to come to grips with the social issues utilizing some of the best resources in our church.

I trust that you will be able to maintain this high standard of editorializing and that we will have a publication that will actually deal with the issues rather than being just another promotional piece.

Allen J. Moore
Department of Christian Education
of Adults
Board of Education
Nashville, Tennessee

A timely issue

Dear Sir:

Congratulations on your superb issue of *Concern*, dated June 15, 1961. The several articles in this issue clarified, for me, the Christian viewpoint concerning the current, and often confusing, controversy over Christianity and communism in our society today.

I particularly enjoyed and found very thought provoking the article on "Christianity and Communism," and the articles on "Truth and Freedom" and "The Right Wing Extremists."

This issue of *Concern* is very timely. Several laymen (Methodist and non-Methodist) in my community have begun to express grave concern over the danger of communism within the Christian Church in America. Some Methodist laymen are tempted to believe the right wing extremists before they listen to their Church's answer to these critics. This issue of *Concern* I will be most happy to pass along to these laymen.

My compliments to you for an excellent issue of *Concern*.

The Rev. David A. Hutchins
The Rose Hill Methodist Church
Tomball, Texas

Christianity and communism

Dear Editor:

It is strange that the communist line and the Christian line of reasoning are so parallel. The difference is simply this: the motives behind the reasoning are exactly opposite—and the parallel comes from the communists knowing and using a good thing when they see it (sincerity and honesty are non-essential in the communist scheme).

The answer may be this. Jesus said that we would have a difficult time of telling the true from the false because the two do look so similar, so perhaps we should use the criterion that Jesus gave us: "By their fruits you shall know them."

Betty Luginbill
Hyattsville, Md.

A convocation comment

Dear Editor:

The Washington Convocation was characterized by solid and serious consideration of whole areas of human welfare not directly considered under the programs of the three boards which have now become one. It is regrettable that the report of the committee under the chairmanship of Bishop Ward was not adopted as a general statement for it summarized the convocation as well as could be expected. It is also regrettable that in the close schedule when some time was taken by parliamentary activity, there was no opportunity to thank Bishop Ward's committee publicly for its efforts.

The Rev. Elmer N. Hassell
Trinity Methodist Church
Lexington, Va.

The Anti-Communist Crusade

Dear Sir:

Over recent months I have received a fairly large number of letters from Methodist men in America asking for anything I can say about Dr. Fred Schwarz and his Anti-Communist Crusade. I have written to them all telling that Dr. Schwarz has been unable to make any real impact on the Australian community. He is a sincere, and, I am sure according to his life, a genuine Christian. However, he is a victim to the prevailing abnormal international atmosphere.

Perhaps the best I can do is to give you a quotation from a letter written to several men in California. I understand this quotation has been used by Bishop Gerald Kennedy. Perhaps it is the best way I can sum up my judgment about Dr. Schwarz.

Dr. Schwarz is one of these extreme people who has found in becoming violently anti-communist a career. He has no place in public life in Australia. Unfortunately his mind is of the McCarthy type and he is ready to smear people who are not prepared to be as violent as he is in anti-communist views. All I can say therefore is that Dr. Schwarz is somewhat discredited through his extremism in the eyes of many in Australia and personally I think he is the kind of man who rather makes communism more likely to come than one who will stop it.

Alan Walker
Central Methodist Mission
Sydney, Australia

Praise for Temperance program

Dear Sir:

I am a subscriber to your splendid magazine *Concern*. For many years now I have written and spoken on a need for an improved social action strategy with particular reference to the more intelligent handling in Protestant terms of new issues and welfare causes and with an emphasis upon a basic religious research so greatly neglected in the last 30 years.

Therefore, may I congratulate your Division of Temperance and General Welfare for launching a research program "on a variety of new social concern issues," as announced in the April 15 issue of *Concern*.

With the increasing number of social issues in the field of Christian education and action and with their growing complexity (calling for more and more professional expertness), sound religious research becomes well-nigh indispensible, especially if we truly wish to carry our Protestant lay people along in a still more responsible and representative churchmanship, and if we are effectively to influence American public opinion.

Ellis H. Dana
Executive Vice President
Wisconsin Council of Churches

Mission Board Commends Peace Corps Plan

We see in the Peace Corps a creative proposal. Many countries need the dedicated skills of American men and women. The call has been issued on a high level of motivation—men and women are to serve because people need help. Here is a challenge that already has made its impact on every campus, on every town and city in this country. There is one great potential in having persons of varied backgrounds and outlook uniting in one great purpose—to serve wherever they are needed in the world.

There are pitfalls to be avoided in such matters as recruitment, motivation, and orientation of Corps members, in the relation to other countries in the selection of projects and channels of service, and in the supervision of work and workers. Above all is the temptation to make the welfare of the people being served secondary to our own national interests. It is imperative, therefore, that there be maximum consultation with other countries and with the United Nations in setting up this beginning program and in looking forward to a possible international program under UN auspices.

Methodist people should know that their Church has for years been performing services of this type in areas of need in the United States and in some 35 other countries. For example, since 1948 some 750 young men and women have given three years in service in 29 foreign countries as special-term missionaries. They have taught in schools, worked in community centers, supervised hostels, developed and taught agriculture, served as pastors and Christian educators, worked as nurses, pharmacists, medical technologists; they have kept books, developed music groups, and created buildings.

In addition, the ongoing missionary program of the Methodist Church today has 1,550 men and women in overseas service teaching, preaching, healing, and ministering through a wide variety of services. The Church attempts to meet the totality of man's needs with career missionaries who have learned the language and ways of the people they serve.

The Peace Corps might become a new pattern through which members of Methodist young men and women can make their Christian witness in this day. Let pastors, student workers, and counselors of young adults be alert to this challenge; let them call men and women to serious consideration of this work in a spirit of dedication and service! A truly Christian group at the heart of the Peace Corps can do much to provide the motivation, the sensitivity, and the moral stamina such a large group will need.

Let this be a time when our students and young adults are shaken out of their concerns for security and sent to frontiers of need and challenge here and overseas!

Let pastors, student workers, and counselors of young adults hold before their people the continuing challenge to serve with the Church, for here is service at a deep dimension! The Church stands not only for peace between man and man, but between God and man—the real key to all peace. Through its world outreach the Church is already providing a community which binds together men of all races and nations. Through the Church men cross cultural and national boundaries, meeting their fellow men as brothers in Christ and indentifying deeply with them through learning their own language, working as partners and sharing their struggles and suffering.

—Statement adopted by Board of Missions Executive Committee, April 20, 1961